

LIARS IDENTIFIED AND EXPOSED IN FIRST JOHN

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I. INTRODUCTION

1. Some have often spoken of and identified the apostle John as the apostle of love, or even as The Writer of Love, because he so often spoke or wrote on the subject of love: the love of God to man; the love of man to God; the love of man to his fellow-man; what love is and how it is manifested.
2. But in 1Jno. he also often wrote of men failing to love God, Jesus, their fellowman, truth, and even being guilty of lying about their fellowship with God; about their love of God; about knowing God; about the nature of Jesus Christ.
3. Let us briefly note one by one these liars identified and exposed in 1Jno.

II. DISCUSSION

A. FIRST, THOSE LYING ABOUT THEIR FELLOWSHIP WITH GOD, 1Jno.1:6-10.

1. To walk in darkness is to walk or live in or practice sin.
2. This section of scripture teaches that the person who claims to be in fellowship with God, to be of God, to be acceptable to or with God, while walking in darkness:
 - a. Is a liar; he lies; he does not the truth.
 - b. That his life is a lie.
 - c. He is a proven liar.
3. It teaches that to have fellowship with God and with one another in that relationship, we must walk in the light as he is in the light, V.7. Cf. 1:5.
4. It teaches that to claim to have no sin, or to be guilty of no sin, while walking in darkness, all the while claiming to have fellowship with God, is to be self-deceived, and the truth is not in such an one, and that by such a claim that one would make God a liar, Vv.8,10.
5. It teaches that to be forgiven and be cleansed from all unrighteousness, the sinner must recognize and confess his sin, V.9.

6. V.8 can't be teaching, as some claim:
 - a. That all children of God have to sin, because that would contradict 1Jno.2:1; 1Cor.15:34; Jno.8:11.
 - b. That all children of God are and must be presently sinning – must be presently practicing sin, because that would contradict 1Jno.3:6-10.
 - c. That all children of God are presently guilty of sin; i.e., never free of or without the guilt of sin, because that is anti-scriptural. Cf. Mk.16:15,16; Ac.2:38; 1Jno.1:9; Ac.8:20-24.
 - d. There is a tremendous difference between saying “all have sinned” and “all have to sin”!
 - (1) The Bible teaches the former, but not the latter, Rom.3:23; Gal.3:22.
7. Therefore, in present application of the thought of 1Jno.1:6, when and if we, as members of the Lord's church, claim by word of mouth to be in fellowship with God but fail or neglect to practice what he commands (all that he commands, Jas.2:10), claiming one thing and living another – not really faithful to the Lord – we are proven liars – our life is a lie!

B. 2ND THOSE CLAIMING TO KNOW GOD, YET NOT KEEPING HIS COMMANDMENTS, 1Jno.2:3-6.

1. This section is further explanation of the preceding section.
2. This section of scripture teaches:
 - a. That it is possible for us to know that we know God.
 - (1) There is no excuse for ignorance on the matter!
 - b. What it means to know God and how it is that we know that we know him, V.3.
 - (1) “Hereby,” literally, “in this,” i.e., we know him “if we keep his commandments;” i.e., if we “keep on keeping his commandments”; if we keep on obeying God.
 - (a) Certainly, we can know what his commandments are.
 - (b) We can keep his commandments.
 - (c) Thereby, we can come to know God.
 - (2) “Know” (GINOSKO)

- (a) Univ. “to learn to know, come to know, get a knowledge of, recognize, understand,” Thayer, 117; Vine, II, 297.
 - (b) In particular... “is frequently employed in the N.T. to indicate the knowledge of God and Christ, and of the things relating to them or proceeding from them; indicating a relation between the person knowing and the object known; in this respect, what is known is of value or importance to the one who knows, and hence the establishment of the relationship, e.g. especially of God’s knowledge, Cf. 1Jno.2:3,13,14; 4:6,8.”- Thayer, 117.
 - (c) To know him in the sense of 1Jno.2:3 is to have far more than an acquaintance with his nature; it is to enter into the most intimate relationship with him as his child and to maintain that relationship. Cf. Mt.28:18-20; Jno.17:3; Rom.6:22; Gal.3:26; 1Jno.2:29; 3:9,10; 5:1,18.
- c. That the person who claims to know God while not keeping on keeping his commandments is a liar, and the truth is not in him; i.e., they are liars and without the truth! V.4.
- (1) Such a person’s status is not simply that of one who is guilty of a single falsehood, or one who is innocently deceived – he is a liar!
 - (a) There is a difference in one who may have lied and in a liar!
 - (2) His acts of falsehood have become embedded in his character and he is, essentially, a liar.
 - (3) Such an one is demonstrating the nature and character of his father, the devil, who is a liar from the beginning, Jno.8:44; 1Jno.3:8.
 - (4) It was evidently a common thing for men of the days of the apostles, who had adopted the pernicious doctrine of the Gnostics to affirm that they, though willfully guilty of sinful acts, were

not thereby corrupted. Cf. 1Jno.1:6,8,10; See 3:6-10; 2Pet.2:1-3; Jude 3,4.

- (5) Present-day counterparts are those who teach that “a Christian’s sins do not damn his soul.”
- d. That “whoso keepeth (keeps on keeping) his (God’s) word” proves or demonstrates or accomplishes at least two things.
- (1) Perfects his love for God: “In him verily is the love of God perfected,” V.5a.
 - (a) This refers not to God’s love for the one keeping God’s commandments, but to his love for God being perfected, being brought to maturity.
 - (b) Keeping God’s commandments matures his love.
 - (c) This is both the way we prove our love for God and perfect our love for him. Cf. 1Jno.5:3; Jno.14:15,21,23,24.
 - (2) “Hereby” (in this) we know that we are in him,” i.e. “by keeping God’s word,” V.5b.
 - (a) The words “in him” indicate a relationship of the most intimate nature.
 - (b) The phrase summarizes as it were all that is available in God and Christ. Cf. Eph.1:3; Col.1:19-23; 2:9,10; Jno.15:1-7; 1Jno.2:24,25.
- e. That anyone who claims to be abiding in the Lord has the definite obligation to “walk, even as he walked”
- (1) That is, “in the light,” in fellowship with God, in keeping his commandments. Cf. 1Jno.1:7.
 - (2) In this manner alone does one demonstrate the soundness or truthfulness of his claim and the validity of his profession.
 - (3) The term “ought” is from the Gr. meaning “to be in debt.” It denotes the moral obligation to exhibit – show, reveal, demonstrate – the basis of one’s profession.
 - (4) What we “ought” to do, we have the obligation to do; what we “ought” to do we can do! No excuse for not doing!

- (5) To walk as Jesus walked is to follow the example he set before us during his life on earth. Cf. 1Pet.2:21-23.
- 3. Once again, present application of the thought of 1Jno.2:3-6, when and if we:
 - a. Claim to be saved from past sins, to know God, to be keeping his word, and to be in him:
 - (1) But have not obeyed the Lord's required commandments to be saved and become a Christian; in fact, have even denied the necessity of some of them; we deny the very word we claim to believe and make God a liar, Mk.16:15,16; Ac.2:36-38; Rom.6:3-6; 1Pet.3:21.
 - (2) But claim the right to be saved from past sins then the right to join the church of our choice, choosing one of the many faiths available in the Denominational world; again, we deny the very word we claim to believe and make God a liar, Mt.16:16-18; Ac.2:47; Eph.4:4-6; Gal.1:6-9,23; 1Cor.15:1,2; 2Th.1:6-10.
 - b. As members of the Lord's church claim by word of mouth to know God, to be keeping his word, to be in him, and to be walking, even as he walked – but fail or neglect to practice what he commands (all he commands, Jas.2:10); thus claiming one thing and living another – not really faithful to the Lord as claimed – is not our life a lie? For instance:
 - (1) Claim to be a faithful child but fail or neglect to obey 1Th.5:17,18,21,22; Jas.1:5,6,22,25; Heb.2:1.
 - (2) Fail or neglect to give as 1Cor.16:1,2 requires.
 - (3) Fail or neglect in the assembling of ourselves together with the saints, Heb.10:25.
 - (4) Fail or neglect our part in the edification work of the local church, 1Th.5:11; Col.3:16; Eph.4:11-16.
 - (5) Fail to go on to perfection. Cf. Heb.5:12-14; Col.1:9-11.

C. 3RD, THOSE CLAIMING TO LOVE GOD, YET HATE THEIR BROTHER IN THE LORD, ARE LIARS.

1. Love of the Father in heaven of necessity involves the love of his sons – those begotten of him, one’s brother in the Lord, 1Jno.4:20-5:1.
2. Anyone, i.e., an brother in the Lord, any child of God, claiming to love God yet does not love his brother, those begotten of God by means of the new birth, is a proven liar, 4:20; 5:1.
3. The one who is born of God (who stands born of God) is one who maintains his faith in Jesus as the Christ, after have been born again into the family of God, and is one who also loves his brother in Christ, who is also one that is begotten of God.
4. To “hate” as used here is first introduced by John in 1Jno.3:14,15 by two expressions.
 - a. V.14: “He that loveth not his brother”
 - (1) “He that loveth not” is, literally, *the not loving man*.
 - b. V.15: “Whoso hateth his brother”
 - (1) The phrase “he that loveth not” of V.14 is followed by “whosoever hateth” in V.15.
 - (2) The one helps explain the other, indicating that in the absence of love there is hate; there can be no middle ground in the sense that John uses the term here, and in our text.
 - (3) The one is the equivalent of the other.
5. Thus “hate” as used in our text (MISEO) MEANS
 - a. “To detest (especially to persecute); by extension to love less.” – Strong, 3404.
 - b. Thayer, 415: “to love less...where we feel and express nothing more than *interest* in, or disregard and indifference to a thing.” Cf. 1Jno.3:17,18. Also Jas.2:14-17.
 - c. See Lk.14:26; Mt.10:37; Cf. Gen.29:30,31.
6. Taught in our text is the principle often emphasized in the N.T.: it is impossible to separate love for God and man, especially love for God and love for God’s sons. See Mt.22:34-40; 25:31-46.
 - a. It is one of the Lord’s commandment, 1Jno.4:21; Jno.13:34.
 - b. It is one of the proofs, or part of the evidence, that one stands born of God, 1Jno.5:1.

- c. It is the badge of discipleship, Jno.13:34,35; 1Jno.4:20; 5:1.
- d. The failure to love both is proof positive that any brother in the Lord who says, "I love God, and hates his brother, is a liar."

D. 4TH, THOSE WHO DENY THAT JESUS IS THE CHRIST, OR THAT JESUS CHRIST IS COME IN THE FLESH, IS A LIAR, 1Jno.2:22,23; 4:1,2. Cf. 2Jno.7.

1. In 1Jno.2:21 John declares that in writing to them there are two things he knows that they know:
 - a. One: they are not ignorant of the truth; they "know it."
 - b. Two: they know that "no lie is of the truth."
 - c. The "truth" which they knew was with reference to the false teachers about them relative to the antichrists and their doctrine concerning the nature of Jesus Christ; also, the manner in which they had received and come to know this truth was through inspiration (V.20).
 - d. The "lie" which is opposed to, not of the truth, was that which the antichrists taught (vv.18,19).
2. In 1Jno.2:22 John specifically identifies both the "lie" of which he has spoken and the "liar," the one, or ones, who originated the lie.
 - a. The lie is that "Jesus is not the Christ" (1Jno.2:22), and/or that "Jesus Christ is not come in the flesh" (1Jno.4:2; 2Jno.7).
 - b. The ones so making this false claim; that is, the liars, are identified as the "antichrists." (1Jno.2:18,19,22; 2Jno.7).
 - c. The antichrists and/or the Gnostics alleged:
 - (1) That Jesus (of Nazareth) and Christ were two different persons; two different beings.
 - (2) That Christ merely appeared to have flesh, but in reality did not.
 - (3) That the one designated as Jesus was without divine origin.
 - (4) That Christ occupied the body of Jesus only temporarily; that he left the body of Jesus before the crucifixion; that Jesus Christ did not die on the cross; Jesus did; the Christ did not.

- d. The effect of this heresy was:
 - (1) In the case of Christ, to deny his humanity.
 - (2) In the case of Jesus, to deny his deity.
 - (3) In effect, to deny both the Father and the Son.
- 3. To have either the Father or the Son, or to be in fellowship with either the Father or the Son, one must confess the Son – that Jesus is the Christ – that Jesus Christ is come in the flesh – confess both the humanity and the deity of Jesus Christ.
- 4. Of course, to confess the Son of God involves much more than merely saying, “I believe that Jesus is the Christ, the Son of God.” Cf. Mt.7:21-28; Lk.6:46; Heb.5:8,9.
 - a. What does he require of us in order to be saved from past sins? Mk.16:15,16; Rom.1:16,17; 1Cor.15:1,2; Ac.2:21,36-41; 2Th.1:6-10.
 - b. What does he require of us to continue in a saved condition in order to make our calling and election sure? 2Pet.1:1-11.

III. CONCLUSION

- 1. We have considered the four liars identified in 1Jno.
 - a. The one who is a liar because he claims to have fellowship with God while walking in darkness, living a life of sin; his very life is a lie! 1Jno.1:5-10.
 - b. The one who claims to know God, to be in him, but does not keep God’s commandments, 1Jno.2:3-6.
 - c. The one who claims to love God but doesn’t love his brother, God’s begotten, 1Jno.4:20-5:1.
 - d. The ones who deny the very nature of Jesus Christ, 1Jno.2:22,23; 4:2; 2Jno.7.
- 2. Remember: “All liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death,” Rev.21:8.
- 3. Those who believe not that Jesus is the Christ shall die in their sins, Jno.8:21,24.